

## LECTURES ON ARCHITECTURE AND ANTIQUITIES.

IV.—Continuation of Lecture I.  
SACRED ARCHITECTURE.

Among the extraordinary instances of the astonishing strength with which Samson was gifted, one in particular may be here noticed, viz. that last proof which he gave of his recovered strength when he avenged in so fearful a manner the loss of his eyes, and brought down destruction at once upon his enemies and upon himself. The Philistines were gathered together at a great feast in the house of their god Dagon, to celebrate the deliverance of their enemy, Samson, into their hands. "And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport; and they called for Samson out of the prison-house, and he made them sport, and they set him between the pillars, and Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereon the house standeth, that I may lean upon them. Now the house was full of men and women, and all the lords of the Philistines were there, and there were upon the roof about three thousand men and women that beheld while Samson made sport. And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee; only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood and on which it was borne up, of the one with his right hand, of the other with his left. And Samson said, Let me die with the Philistines, and he bowed himself with all his might, and the house fell upon the lords and upon all the people that were therein." (Judges xvi. 25 to 30.) Now, if we suppose this building to have been, of a circular form, with a gallery running round, which is the same perhaps with what is termed the roof, and place in it two principal pillars supporting beams to carry the gallery, we shall be able to form a notion of the temple of Dagon, and considering the edifice to be constructed of wood, we shall not find it difficult to believe that Samson, by removing the chief supports, could bring down the whole of the edifice. It is very probable that the centre of the temple was open to the sky: if so, the flat roof or terrace would hold a great many persons, whose very pressure would accelerate their destruction after the first disruption. We may bring forward two apposite illustrations from profane history. The celebrated athlete, Cleomedes of Astypalea, who was called the last of the heroes, tore down the pillars of a school, when sixty boys were crushed to death by the falling in of the roof. (Pausanias, l. vi. c. 9.) Another celebrated hero, Milo, exerted his vast strength to a better purpose. He was one of the disciples of Pythagoras, and when the pillar which supported the roof of the school suddenly gave way, he sustained the entire weight of the building and gave the philosopher and his pupils time to escape. Many large rooms in Eastern countries are found with only one supporting column in the centre, and some of our own chapter-houses are similarly constructed. When the Philistines resolved on restoring the Ark of the Lord, the possession of which had been so fatal to them, the hitherto unyoked kine brought it of their own accord into the field of Joshua, "where there was a great stone," (1 Samuel vi. 14), which is called in verse 18, "the great stone of Abel, which stone remaineth unto this day."

Twenty years after this return of the Ark, the Philistines were signally discomfited, on which occasion Samuel set up a stone near Mizpeh. "and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." (vii. 12.) In the 16th and 17th verses it is stated that Samuel "went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house, and there he judged Israel; and there he built an altar unto the Lord." Of the stone "Eben-ezer," Josephus says, "it was set up as a boundary of the Israelites' victory, and their enemies' flight," and that it was called the "Stone of Power." (Jos. Ant. B. vi. ch. ii. s. 2.) With good reason therefore were the people of Israel periodically assembled at places intimately associated with the remembrance of their ancestors, and identified by landmarks which could not be mistaken: one brought to mind the early patriarchs, another the victorious camp of their great captain Joshua; a third was connected with their recent victories, and in the fourth they were brought more immediately under the eye of their revered ruler Samuel. When the people required that Samuel should give them a king, he was by Divine command instructed to choose Saul, who, on the occasion of his father's asses being lost, sought the prophet to consult him as to their recovery. Saul found Samuel entertaining a large party, thirty in number, according to the Scriptural account (1 Samuel ix. 22), though Josephus says that the guests were seventy

in number, probably the Sanhedrim. (Joseph. Ant. B. iii. ch. iv. s. 1.) Samuel took Saul with him to the top of his house, and there communed with him; when he dismissed him, after having privately anointed him, he informed him that he should find two men by Rachel's sepulchre—Josephus says (B. iii. ch. iv.) Rachel's monument—who should give him tidings of the safety of his father's asses. This monument, the same erected by Jacob, was

therefore standing in Samuel's time, between six and seven centuries after its original dedication; and it appears not impossible that it may exist to this very hour, for Mr. Buckingham says, "A little distance from the road, near Ephraim, is shewn the repeated tomb of Rachel, which we turned off to enter. Instead of a pillar, the spot is now covered by a Mahomedan building resembling tombs of saints in Egypt and Arabia. We entered



on the south side by an aperture through which it was difficult to crawl, and found on the inside a square mass of masonry in the centre, built up from the floor to the roof, and leaving barely a narrow passage for walking round it. It is plastered with white stucco on the outer surface, and is sufficiently large and high to enclose within it any ancient pillar that might have been formed on the grave of Rachel. Within, on its walls, are written many names in Hebrew, Arabic, and Roman characters." Particular mention is made of the first altar erected by Saul: "And Saul built an altar unto the Lord; the same was the first altar that he built unto the Lord." (1 Sam. xiv. 35.) The disinterested friendship which subsisted between David and Jonathan gave occasion to the latter to exert himself frequently in behalf of the former, when exposed to the jealous fury of Saul, even at the risk of falling a victim himself. Once David was directed by his friend to hide himself by the stone Esel

(1 Sam. xx. 19), and there to remain until he should receive assurance by the shooting of an arrow of the king's disposition towards him. This stone is not spoken of elsewhere; we can only conjecture therefore that it was similar in design to the other pillars of memorial. The last instance of this nature which we can bring forward is the pillar set up by Absalom. "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale, for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day 'Absalom's place.'" (2 Sam. xviii. 18.) To this account Josephus adds (Antiq. B. vii. ch. x. s. 3), that it was of marble, and called "Absalom's hand;" and Bishop Wilson says that, "according to Sandys, this pillar is still standing, and the Turks, when they pass it, throw a stone at it, so that it is half covered, in abhorrence of his unnatural rebellion." G. R. P.

## ON THE PROPER DISPLAY OF MODELS.

— "When we mean to build.

We first survey the plot, then draw the model;  
And when we see the figure of the house,  
Then must we rate the cost of the erection:  
Which if we find outweighs ability,  
What do we then, but draw anew the model  
In fewer offices; or, at least, desist  
To build at all?"

— *Shakespeare, by Bardsley in Henry the Fourth.*

MODELS of lands and buildings have from time immemorial been employed to convey to the minds of individuals correct information of their forms; and of late, the models of houses and other structures, with their adjoining grounds, have been used by our intelligent architects and civil engineers, in order to convey to themselves and to those interested an idea of the appearance of the real or proposed originals, when viewed from corresponding positions to those arranged by the models; as the greater number of the models of our public and private buildings are formed so small, that they merely shew their exterior forms, and, in a few cases, are prepared to exhibit their interior arrangements. These facts being borne in memory, does it not seem strange that nearly all those which are exhibited in public are either placed so low that a person is compelled to stoop, to view them properly; or reared upon some lofty shelf, where you must mount a step-ladder, or employ one of the many optical instruments at present in use, to scan a few of their parts?

Models that are merely constructed for the purpose of illustrating the form of any structure should in general be placed so that their parts and connection with each other may be clearly traced and perceived by merely walking around them; but when they are prepared to convey an idea of the appearance of any celebrated or proposed building, it then devolves upon those who have the care of them to place them so that the eyes of the beholders can only be brought to view them in such corresponding positions as the originals might be seen from.

As an example, we now place before us a

small model of the exterior form of a house. The first thing we have to determine is the proportional scale by which its various parts have been measured. By referring to the plans, elevations, and sections of the proposed house, we find that the model is so constructed, that every quarter of an inch in length is intended to represent one foot in length of the proposed building; or, in other words, it has been measured by a scale of a quarter of an inch to a foot. This being the case, assume that the building is to be erected upon a level plot of ground; it is then requisite to determine the height that the eye ought to be placed above the plane representing the ground level, and allowing the average height of the eyes of the gentler sex to be 4 feet 8 inches above the surface upon which they may stand, and that of their protectors 5 feet 4 inches above the same surface; by taking the medium height, which is 5 feet, this will, under general circumstances, be found the best height from which to view models of buildings, &c.

Returning, then, to apply this rule to the model alluded to: as 5 feet from the 4 inch scale is equal to 14 inches; by deducting this length from 5 feet, it leaves 4 feet 10½ inches as the proper height of the plane upon which the model ought to be placed. These two important points being ascertained, it only remains to make arrangements, so that the observers may view the model in such corresponding positions as the original might be seen from.

By placing the model upon any even surface, with the 4 inch scale of feet, plot off the positions of the principal roads and footpaths connected with it; then take a piece of card, and place it so as to correspond with all the windings of the roads and paths already described; afterwards raise it perpendicularly 14 inch above the plane upon which the model is placed, and then proceed to view it from any position from which it can be seen below the edge of the card.

If this simple method of exhibiting models of our proposed public and private buildings, was once adopted by our leading architects, it would prevent many after disappointments;